

THE CHINESE RECORDER

AND

MISSIONARY JOURNAL.

VOL. 1.

FOOCHOW, SEPTEMBER, 1868.

No. 5.

From the Church Missionary Gleaner.

CHINA—A. D. 1.

They say that in that wondrous time
When heathen oracles were dumb,
And earth, all tired of sinning, looked
And longed for "Him that was to come;"

Day after day, as sank the sun
From China's boundless plains to rest,
Strange radiant rainbow-tinted clouds
Hovered above the fading west.

Then fell the evening, and the smoke
Rose in blue wreaths from countless homes;
"What mean those clouds?" they ask, and sleep
Till morn with round of labour comes.

Again and yet again, as set
The sun below the fading west,
Those radiant clouds of mercy hung,
And beckoned China to the Blest.

Here by bright clouds, and there by star
Far shining with benignant ray,
The bending, watching skies would point
To where their infant Maker lay.

Passed the strange month; again the sun
Set as before in burning gold;
Or wrapt in mists and gathering clouds
Into the western ocean rolled.

One rose, and westward wandering reached
The glorious regions of the Sun;
He heard the Buddhists muttering prayers
Before the gods of wood and stone.

Back to the Flowery Land he sped
With priest and charm and idol form;
The land rose up to greet their guests,
The sun went down 'mid gathering storm.

O! had he further pressed, to where
Beside the sea of Galilee
He spake as never man could speak,
Or seen HIM die on Calvary!—

Enough—the blind who would not see
Nor heed the beckoning hand of heaven,
Who chose man's handiwork for God,
To them long years of gloom were given.

The gloom is breaking;—come, O come!
Come from the lands of gospel day!
Let China's centuries of tears
In rainbow glory pass away.

A. R. M.

NOTES OF A JOURNEY FROM TIENTSIN TO CHI-NAN FU

(THE CAPITAL OF THE PROVINCE OF
SHANTUNG),

*With some particulars relating to the rebellion,
and remarks thereupon. May, 1868.*

BY REV. JONA. LEES.

The journey related in the following pages was undertaken in company with the Rev. John Innocent, of the Methodist New Connexion Mission. Its main object was to meet and accompany home the Rev. W. B. Hodge, of that mission, who had for some weeks been residing at the out-stations in the district of Lau-ling, and for whose safety we had become anxious, in consequence of the recent movements of the insurgents. Other reasons, having a relation to our common work, helped to influence our decision; but, as the sequel will show, it soon became apparent not only that our operations in the interior must be for the present discontinued, but that it may be sometime before they can be resumed.

It may help to make our story clearer, if in place of a formal journal, different subjects are taken up *seriatim*. I shall then, (1) say a word or two as to the geography, &c., of the district; (2) give in a few words some idea of the character of the rebellion now desolating it; (3) narrate, from other sources, the course taken by the insurgents prior to entering Shantung; (4) indicate their route through the province, so far as our information has enabled us to trace it; (5) give a list of the principal places we ourselves visited; and then (6) proceed to relate such incidents and facts as may possess general interest.

I. It will be remembered that Tientsin is situated at the point of junction of the river Peiho with the Grand Canal, the river falling into the sea some 30 miles to the east. Going south from the city, along the canal, it would until recently have been found that from a point just beyond the city of Lin-ching (lat. 37. 27) to at least as far south as the prefecture of Tung-ch'ong (36. 32) [near to which city the Yellow River crosses it], the bed of the canal was dry. The officials have lately filled this dry channel, for strategic purposes, by breaking the north bank of the river at this point, thus diverting a large body of water in a north-easterly direction, and thereby separating this part of the seaboard from the

interior. It is this district, comprising parts of two provinces, Chili and Shantung, which is the seat of the present disturbances. It has well defined boundaries—the *Peiho* upon the north, the *Canal* upon the west, the *Yellow River* upon the south, and the *Sea* upon the east. The northern part of this district is the least interesting. Near the sea, it is marshy and sparsely peopled. But the southern half is very fertile and studded with countless villages. Level as a chess-board, it is the very place for military evolutions. The principal cities are Teh-cheu, Lin-ching, Tung-ch'ong and Wu-ting. The rest are comparatively small, and more or less decayed. The mass of the population is poor, but there are many wealthy proprietors, and a fair average of educated men. Previous to these unhappy troubles, one could not wish for a more hopeful sphere for mission work; and in point of fact, as is well known, the most remarkable religious awakening which has yet occurred in connexion with Protestant missions in North China had its origin here some two years ago—the result of which has been the establishment of little Christian churches of great promise in the contiguous districts of Shanghai and Lau-ling.

II. Before remarking upon the character and objects of the rebels, it may be well to premise that, of necessity, the accuracy of all statements contained in this paper is dependent entirely upon native testimony; but then, in all essential particulars, that testimony has been confirmed again and again at points widely distant from each other, so that little doubt can exist as to its substantial truthfulness. What I propose to do is simply to give in a few lines the substance of replies obtained to hundreds of questions, and thus to report what, if not facts, are at any rate believed by the natives to be such.

This rebellion is an altogether different affair from the terrible Mahomedan insurrection which desolated Shensi and Kansu a few years back, although it is said, I know not with what truth, that the two bodies of insurgents were united for a short time last year. So far as can be ascertained, the force now in Shantung appears to consist in part at least of the relics of the old Taipings, whose strange career, and defeat at Nankin by the aid of foreign arms, created so much interest some years since. Although in greatly diminished numbers, and deprived of their former leaders, they have never ceased to trouble some of the central provinces—the military power of the empire being apparently powerless to suppress them. As to this identity, it may be enough here to say that not only do natives who have been for a time captives among them report them to be true "long-haired," but they also state that some among them spoke of having been rebels for 14 or 15 years.

According to common report, one of their present leaders is a relative (a nephew, I think), of the former chief of the Taipings. The story told of the rise of the present movement, and of the way in which this man became con-

nected with it, whether true or not, is so *true to life*, so illustrative of the ordinary course of mandarin government, as to be worth telling. At the time of the suppression of the Taipings, it will be remembered that an amnesty was proclaimed, and that large numbers returned to their homes as peaceful citizens. But prior to the fall of Nanking, one of their leaders, named Sung Ching-sz, prevailed upon by offers of security and reward, deserted to the imperial ranks, and fought against his old companions. When the successes of Col. Gordon brought power once more into its old hands, the mandarins began quietly to cut off the heads of one after another of the pardoned chiefs. The flagrant breach of faith, and the inhuman butchery, which so justly excited Gordon's anger will not be forgotten. The murder of the Taiping Emperor and his immediate subordinates is asserted to have been followed by many similar atrocities, at once as impolitic as cruel. Among others, this Sung Ching-sz heard that he was being sought for. The consequence was such as might have been expected. Refusing to obey a summons to Peking, he once more raised the standard of revolt, and gathered around him multitudes of his former comrades. The man of whom mention has just been made, as the nephew of the Taiping leader, was for a time unwilling to join them. But the new movement was carried on ostensibly under his name, and he by and by found that his safety also was already compromised, and that, for good or evil, he must commit himself to their plans. Likely enough there is a good deal that is mythical about this story, but it is possible, and as probable as any other. He is now known by the sobriquet of "The lesser King of Hades"—a name sufficiently suggestive even to foreign ears.

At present, whatever may be their ultimate aims, these men and their companions are simply most dangerous banditti. Their lack of foreign firearms, with which they know the imperialists to be supplied, renders caution necessary to them, and they do not seem to be strong enough yet to hold fortified places. As to their numbers, it is exceedingly difficult to speak with any feeling of certainty. The officials admit that the band now in Shantung is from 8,000 to 10,000 strong. But others declare they are ten times that number; while there is a wide-spread belief that there are at least 50,000 or 60,000. That it is no contemptible rising is evident from the fact that—again quoting official statements—no less than seventy thousand imperial troops have been in pursuit of them for more than twelve months. The *breadth* of country occupied by the main body in its march, and the assertion that they occupy from thirty to forty villages each night, point also to the same conclusion. However, when at Chi-nan fu, we heard that they had last year besieged that large city for two days; and, though they may have lost considerably since then, it is more than probable that new

accessions have from time to time recruited their ranks.

All are said to be mounted upon the hardy ponies and mules of the country, and many are first rate horsemen, reminding one of those robbers of Western Asia, the wild Bedouins. They are mostly armed with spears and heavy swords, but some have old double-barrelled pistols and muskets, perhaps imperial spoil. Cannon they do not wish for, as their weight would embarrass them. Occasionally they have taken guns from the troops, but only to destroy them. They travel with great rapidity, swooping down upon the district they have resolved to visit, like an eagle upon its quarry. When on the march, the main body is said to keep close together; but scouts, selected from their swiftest and most daring horsemen, are sent out in every direction, those in front being usually about a day's march in advance.

Most of the poor villagers flee on the first appearance of these ruffians, carrying off their most valuable moveables, and leaving their homesteads to their mercy. These bands of fugitives are often overtaken and plundered. The rebels seem, however, to be discriminating in their choice of booty. Horses, silver, expensive clothing and opium are the things principally sought for. Mere necessities they do not care to take. Occupying the forsaken homes of the people, they need no tents, and are always sure of food in abundance, while their horses—at present, at any rate—are turned out to feed upon the ripening grain. Young men are impressed whenever possible, and girls are carried off in numbers for the vilest purposes. We heard many stories which may or may not be true, such as that they have no fewer than seven hundred women travelling with them; that two of their bands have female leaders; that at least in one place they filled the wells with injured but still living people, and when—from the number of bodies flung in—the water ran away, they piled fuel upon the openings, poured oil upon the horrible hecatomb, and lighted it; and that their boy captives are often compelled to act as executioners, to insure them to bloodshed. One would like to be able at once to refuse credence to such tales as these; but making full allowance for exaggerations, in many cases purely the result of fear, there is too much reason to believe that they are not wholly unfounded. Since our return, we have heard upon strong evidence facts quite as frightful. In one instance three men, and in two others one, were the sufferers. They were tied by their queues to trees, their clothes well smeared with oil; and then they were slowly roasted to death, their tormentors sitting to watch their tortures.—Although nothing can excuse such savagery, it is fair to add that in each of the cases named there would seem to have been special provocation given.

A favourite plan of defence is for a number of villages to unite in the construction of a

rampart and ditch around some central spot, to which the women and children, cattle and other valuables can be removed upon the first alarm; and in the absence of cannon, many of these "wei-tsz" (as they are locally called) are strong enough, if properly guarded, to ensure security. Now and then a place will purchase exemption from plunder by a voluntary submission, and gifts of horses or silver. On the other hand, sometimes even an unfortified village or market town will venture upon resistance. In such cases, especially if any rebels should be killed, a fearful retribution is exacted. Occasionally too, a "wei-tsz" is taken either by force or stratagem, and then woe to all within it. No mercy is shown either to sex or age. Many exciting accounts are current of the tricks resorted to in order to get into these places, and many amusing ones of the shrewdness with which the country people meet them.

III. I am indebted for some information with regard to the route pursued by the rebels prior to their appearance in Shantung to Mr. Wellmann, a colporteur in the employ of the British and Foreign Bible Society, who, with several intelligent native companions, has lately spent about five months in Shansi. One of these latter seems to have taken special pains to get at the truth, and the information thus obtained is interesting, as helping to explain and reconcile many of the rumours which have reached us during the past half year, and also to identify the marauders now in Shantung with those who in February last threatened the Capital. As already said, there would seem to be little doubt that they are the whole or part of the force which has long troubled Honan, and with whom I was myself unlucky enough to get into disagreeable proximity in the extreme N. W. corner of that province nearly two years ago. *They were at that time anxious to cross the Yellow River;* but, foiled in their attempt, either from the swiftness of the stream, and their lack of transport ferries, or by the preparations made to receive them upon the opposite bank, they seem to have gone away south, for we heard of them shortly afterwards upon the upper banks of the river Han. To get there, they must have flanked the imperial troops (who were seeking to hem them in between the Yellow River and the Ta-hia mountains), and crossed the mountains. Now, supposing them to have then determined upon this northern raid, and to have laid their plans accordingly, it is pretty evident that the season was already too far advanced for them to accomplish their purpose during the winter of 1868.

Mr. Wellmann's party report their having ultimately crossed the Yellow River in the neighbourhood of Chi ch'eu 吉州, lat. 36° N. in Shansi, about the beginning of this year. They would have little difficulty in the march through Shensi. There are many passes in the mountains south of Li-ngan fu accessible enough for animals, while from personal observation I am convinced that they could meet

with little opposition or detention in that province. The Mahomedan rebellion of 4 or 5 years back so utterly desolated the country that likely enough Liu-t'ung, Wei-ngan, Hwa-chou and many other cities are still, as they were two years ago, mere names upon the map; while the troops garrisoned in such places as Tung-kwan (at the mouth of the pass between Honan and Shensi, where the Hwang ho turns east) and Hsi-ngan fu would be readily avoided.

The Yellow River after turning the S. W. corner of Shansi rarely freezes. North of this point, especially in the shallows, it does. No doubt the rebels knew this. They seem to have timed their arrival well, though they might have succeeded better by waiting a little longer. It is said to have been during the first frost, and only a part of their force appears to have got safely over. The ice broke, many were drowned, many more lost their arms and horses, while some did not attempt the passage. Those who succeeded in entering Shansi were thus comparatively helpless, at any rate for a time, and were compelled to confine themselves to the tactics they have since pursued, avoiding the cities, declining conflict as far as possible with armed troops, and plundering the open country to supply themselves with weapons and horses, and to reinforce their weakened ranks.

It may be as well to add here that there is no likelihood of any confusion having arisen by confounding this body of Taipings with the Kansu Mahomedans; for, in the first place, Mr. Wellmann's party, subsequently visiting Hing-hien (興縣, lat. 33.33) in N. W. Shansi, found that these latter had just visited the city of Shen-mu (神木, lat. 33.55, in N. E. Shansi; and secondly, the conduct of the Mahomedans is in all respects more ferocious than that of these men. They literally leave the country behind them a desert. A refugee from Shen-mu, for instance, reported that 70,000 had been killed there out of a population of 100,000, and that 4,000 had been carried off. The Honan insurgents appear to be satisfied with what is needed to serve their own purposes. Moreover, in my own journey through Shensi before mentioned, I found that idolatry had met with no mercy from the Mahomedans. Not a temple was left standing. On the other hand, the Honan men do not injure them. Of course this fact would go to show that, so far as there is a Taiping element in the present movement, it is divested of its former religious character; though, as will be afterwards seen, there are not wanting singular indications that there still exists among some of them a lingering respect for Christianity. I now append the line of march believed to have been taken by the rebels through Shansi up to the time of their raid into Shantung. From Chi 吉 ch'eu S. E. to Chiang 絳 ch'eu, N. E. to Tai-ping 太平

hien, across the Fen 汾 to the east of Ping-yang 平陽 fu, to Chan-cheng 趙城 hien, where they were repulsed by local troops; thence S. to Fu-san 浮山 hien, Chü-wu 曲沃 hien, and Yang-cheng 陽城 hien; across the Chin 沁, and thus south of the Ta-hang mountains into that part of Honan which lies north of the Yellow River. After waiting here some time to refit, they commenced their first foray into the metropolitan province (for the small body of three or four hundred who created some excitement last year can only be regarded as a sort of reconnoitring party), passing the several districts of Hwa-chia 獲嘉, Wei-hwei 衛輝, Chang-te 帝德 and Ta-ming 大名, they threatened several of the principal cities of Chihli, did great mischief in the neighbourhood of Hien 肅 hien, Heng-sui 衡水, &c., and advanced even within eight miles of the Capital. This was in February and March last. Followed by the troops, they retired to their old quarters at Hwai-cheng 懷慶, and then struck eastward directly for the fertile plain of Shantung.

Though the last statement is an inference only, there can be no hesitation in thus identifying the Shantung insurgents with those whose course has been thus described; for their disappearance in the one district was synchronous with their appearance in the other, their reputed leaders are the same, the imperialists are stated to have followed them closely, and (as already remarked) their tactics are alike, though the fact that they have recently taken and held one or two cities for several days at a time seems to indicate a growing power for mischief.

IV. Our own enquiries show the following to have been their route through Shantung. Entering the district north of the Yellow River, by crossing the old dry bed of the canal between Lin-ching 臨清 and T'ang-ch'ong 東昌, they marched north, leaving Te 德 hien, a little to the west, and passing within four miles of Ning-ch'ing 寧津 on April 21st. They then took Nan-p'i 南皮, and occupied it two days and a night (the 23rd). The main body was observed to be more than half a day in passing a town eight miles from this, being as the people said "like ants upon the ground—the country was black with them." Keeping a little to the east of Tsang 滄 ch'eu and Ching-hai 靜海, they encamped at length about 30 miles from Tientsin, while a portion of the force approached within sight

of the walls of the city. This was on the 24th, 25th and 26th of April. Then turning, they went S. E. to Yen-san 鹽山, which they occupied, the officials being either killed in the defence, or committing suicide. Still going south, they passed between Ching-ün 慶雲 and Lau-ling 樂陵 to the west side of Wu-ting 武定 fu, then struck S.

W. through the district of Shang-ho 商河 to Lin-i 臨邑, near to which city they had an engagement with the militia, one (some say two) thousand of whom were slain. Returning to the neighbourhood of T'ung-ch'ong, they were perhaps prevented from accomplishing a retreat by the way they came, by finding that the canal bed had been flooded during their absence. At all events, it is certain that they then turned again to the north, going to Lin-i (according to some) a second time, thence close by the western wall of Teh-ping 德平, from which they were watched, to Ning-ch'ing, where there was some fighting. The date of this was probably May 9th or 10th. On the 10th and 11th May we ourselves met their scouts in the Lau-ling district, and found the whole neighbourhood in a state of the most intense excitement and terror. During the previous ten days a further attempt had been made by the mandarins to confine them within still narrower bounds, by opening a sluice a few miles south of Tsang-ch'eu, by which the canal became connected with the sea. (This sluice is marked in some maps as the Chien-ho. It is not really a river.) This circumstance, and the fact that a camp of ten thousand imperialists was stationed upon the north bank of the new canal, will doubtless explain their sudden change of front upon May 11th. Subsequent reports were to the effect that on that day they burnt, or at any rate attempted to burn, two of the gates of Lau-ling city. Our later intelligence is not so clear. In our direct journey south, we heard continually rumours of their being upon the east of our route, and in our voyage down the Yellow River we found that they had just arrived at Chi-yang 濟陽, May 17th, and were within seven miles of that city, many fires having been seen from the opposite bank the night previous. Ten days later (May 27th), when in the vicinity of Chen-hwa 霑化, they were again reported within 13 miles of us, and the people were once more in flight. Beyond this date we have no very accurate data. Since our return, rumours have reached Tientsin of their having passed the sluice opened to intercept them, and again of their return to Lin-ching, and re-crossing the canal. Other rumours represent them as at one time successful in defeating a large body of troops, and at another as being themselves defeated with great slaughter. The mandarins are said to be digging another canal, in the hope of

shutting them up in a small area between the Yellow River and the canal. My own impression is that the rebels will remain in the province as long as suits their purposes devastating the country strip by strip, and that then they will readily give the imperialists the slip as they have done before, and go elsewhere. Force or fraud will secure them ferries.

V. Leaving Tientsin on the 7th of May, Mr. Innocent and myself were absent in all 23 days, returning upon May 30th. The following list of places will enable any one to trace our route upon the map. From Tientsin to Ching-hai along the west of the canal, from Ching-hai to Tsang che'u along the east bank, from Tsang che'u to N. W. of Nan-pi again along the west, then crossing, due S. E. to the district between Lau-ling and Ning-ching. Then due south past Teh-ping to Chi-nan fu, and so down the Yellow River to its mouth, where we took boat for Taku.

VI. 1. One of the first matters which painfully interested us on leaving Tientsin was the character and conduct of the imperial troops. We found that even the villages close under the walls of the city had been plundered by them. Very pitiful were the stories poured into our ears at every stage of our journey. "We have nothing to eat; our cattle are destroyed; the troops have turned their horses among our crops; we shall die." It was the same everywhere. When questioned closely as to the conduct of the rebels and the imperialists respectively, the answer almost invariably was: "Oh! they are all alike. They are all thieves, but we would rather have the rebels than the soldiers. The rebels have some conscience, the soldiers have none. The rebels only ask for silver and such like. If we give them food, and attend to their horses, they do not hurt us. But the troops take even the old torn cotton clothing from our backs. The men complained of are mostly old Taipings, who were some years ago received into the imperial ranks. Their leaders are looked upon with a good deal of suspicion. One often hears it said, "They are really rebels, and will not fight the others. They will declare themselves openly by and by." And truly it seems not unlikely that this may be the end. There is no manner of discipline among them, and the people are often really unable to distinguish between them and the insurgents. If the latter are like the plague of hail, the former may well be compared to that of locusts. They literally "eat up everything." Of the state of the country though which they have passed, some idea may be formed from the fact that between Tientsin and Tsang che'u (a distance of more than 80 miles), we did not see a single fowl, and only one or two pigs, while east of the canal there did not appear to be any larger cattle left. Many had of course succeeded in conveying their draught bullocks to the western side, but a large proportion had been killed, as the heaps of bones by the road side but too plainly testified. The very means of cultivating their land has thus been cut off, and it is easy

to imagine what must be the result. Much of the destruction caused by the troops is inexplicable, except as springing from a wanton love of mischief. They resent opposition as fiercely as the rebels do, and are said to be as much given to assaults upon women, and even to the burning of property. But what can be the motive for systematically destroying the furniture and crockery of the people, and everywhere breaking the cooking pans before leaving?

It is difficult to speak of such things calmly. What can excuse such atrocities, committed upon peaceful people by those who are their professed defenders? And what can excuse a government which permits them? It is surely something worse than a farce for civilized nations to profess friendship and establish treaties with it. At least, protests might be made in the interests of humanity against their repetition, and that in such a tone that those in high places should be roused to perceive the danger of the present state of things. Ere long the most long suffering will be goaded into resistance, and then all hope of saving either the dynasty or the country will be gone.

2. *There is no indication that the military leaders have ever fairly tried to grapple with the insurrection.* Marches and counter marches count for nothing; so do the opening of canals and the massing of troops at given points. We did not hear of a single battle having taken place. And here I may remark that, in spite of what has been said above, I have personally little faith in the enormous numerical force attributed to the rebels, and that for several reasons. Five or six thousand bold horsemen would be no despicable army. But let that pass. The fact is as I have stated it; and if the actual numbers of the rebel host be really so small as many suppose, the disgrace to the imperialists is all the greater. The militia in various places have fought, and the villagers have often succeeded in defending themselves, but the army has contented itself with following the rebels—always, however, at a safe distance,—and has reserved its strength for contests with the people. As might be expected, conclusions are drawn from such conduct by no means flattering to the mandarins. One often hears it said, "It would not suit either officers or men to put down the rebellion. They are making a good trade of it. The officers are pocketing the pay intended by government for the men, and the men are getting rich upon the plunder of the people."

A remark made by one of the rebels themselves may well illustrate this point. The man to whom it was made was a villager who was for a few days a captive among them, but afterwards escaped; and the speaker was a long-haired man, who spoke of having been a rebel for many years. He said, "We never met with much opposition before; but here in Shantung the people fight with us constantly, and that makes us so savage. We have lost two thirds of our men since coming here."

(To be concluded next month.)

LAO-TZU. 老子

A Study in Chinese Philosophy.

CHAPTER III.

The Tao Tê Ching 道德經.

Lao-tzû is said to have died at the age of 81, B. C. 523;¹ though, as has been seen, nothing is known positively about the time or manner of his decease. He had, according to historical tradition, on leaving the *Han-ku* Pass, consigned his writings on *Tao* 道 and *Tê* 德 to *Yin-hsi*, the guardian of the Pass. This latter seems to have transmitted the doctrines to others, more especially to *Wên-tzu* 文子, who probably published the first edition of the work known to the public. Some indeed suppose that Lao-tzû did not himself commit anything to writing, and that *Yin-hsi* merely related orally to *Wên-tzu* and others what he had been taught orally by the sage. This opinion will not seem unlikely, if we consider that the use of paper was at this time unknown, and that there were scarcely any facilities of any kind for publishing a book. It is plain apparently, at least, that for a considerable time after the death of its author the book was not generally known. Mencius does not, I think, mention Lao-tzû or his teachings, though he refers on several occasions and rather unfavourably to *Yang-chu* 楊朱, who is supposed to have been a disciple of the sage. The philosophers *Chwang* 莊 and *Lie* 列, however, contemporaries of Mencius, seem to have been aware of the existence and contents of the *Tao tê ching*, and the latter expressly quotes its words, and uses the name Lao-tan.

It is not ascertained when or by whom its present name was imposed on this book. We find early writers quoting its teachings as those of *Hwang Lao* 黃老, that is, of the Emperor Hwang and Lao-tzû. The former lived about B. C. 2600, and some parts of the *Tao tê ching* are expressly ascribed to him, e. g., Ch. VI.² Another title under which this book is referred to by old authors is *Lao-tzu shu* 老子書, i. e., the writ-

¹ Le Livre des Recompenses et des Peines, &c. Par S. Julien, Avertissement, p. 8.

² See Lie-tzu's, *Chung hsu chin ching* 冲虛

真經. *T'ien Sui* 天瑞 chapter, where it forms part of a quotation from Hwang-ti's writings 黃帝書.

ings of Lao-tzū;³ and it is not until the time of King Wên 文帝 of the Han dynasty, i. e., B. C. 160, that we find the term *Tao té* used. We must remember that the use of these two words does not indicate that the book treats only of what is meant by them,⁴ nor are we to imagine that the former part of the work refers exclusively to *Tao* and the latter part exclusively to *Té*. The first word of the former part of the book is *Tao*, and the first important word of the second part is *Té*, and these two were simply combined in order to form a designation for the whole.⁵ *Hsüan-tung* 玄宗, an Emperor of the *Tang* dynasty who reigned in the 9th century, gave a separate name to each part, calling the first the *Tao Ching*, and the second *Té Ching*.⁶ These appellations, however, are seldom, if ever, used. From the words of Confucius it might perhaps be inferred that even in his time the name *Tao té* was used, the term *Ching* or classic being, of course, a much later addition.

From the naming of the book I now proceed to the consideration of the ways in which it has been divided. *Szu Ma-chien* simply says that Lao-tzū made a book in two parts, containing more than 5000 characters, setting forth the signification of *Tao* and *Té*. This was probably the original division; afterwards, however, these two parts were subdivided into chapters, varying in number. 7 Some editors make 55 chapters; some make 64; some and notably *Wu-ch'eng* make 68; some 72. The most usual number is 81, and this is said to be sanctioned by the old and respected authority of *Ho Shang-kung* 河

上公 of the Han dynasty. The Taoists are very fond of the number nine and its multiples, and there is perhaps no greater reason for preferring this division than the fact that 81 is 9 multiplied on itself.

To *Ho Shang-kung* is ascribed also the addition of a title to each of the 81 chapters. These titles consist of two characters each, giving an epitome of the contents of the chapter; and resemble the headings of chapters and sections in our own books. Many editors, however, reject these inventions of *Ho Shang-kung*, and use the ordinary Chinese method of distinguishing each chapter by its first two characters. This is considered the more decorous method, as the other seems to be supplementing the author.

I come now to the text of the *Tao té ching*, and here the most bewildering uncertainty and confusion are found. Some editors wishing to have the number of characters as little as possible beyond 5000, have cut off characters apparently at pleasure, and without much regard for the sense of the author. Others have pursued a contrary course, and retained or added characters in order apparently to make out what they deemed to be the true meaning of any particular passage. This conduct has occasioned great variations in the text, and consequently great uncertainty as to what Lao-tzū actually wrote or taught. Sometimes one editor, by the suppression of a negative particle or a word of interrogation, gives to a passage a meaning unlike or even opposed to that which another editor by the insertion of this character gives to the same passage. But not only do different editions of this book vary as to the insertion and rejection of characters; they also differ as to the mode of writing many of those actually employed. Words written in similar manners, or of similar sounds, but with widely different significations, frequently replace one another; and not unfrequently characters totally different in sound, appearances and meaning are found substituted one for another in the same passage. Hence the number of various readings is very great, and the meaning of many passages doubtful. One edition gives in the introduction an account of some of the variations in the text, which occupies a considerable number of pages; while another edition gives nothing but a text and various readings.

The next point to be considered is the style of our author. This is perhaps the most terse and concise ever employed. There is little, if any, grace or elegance about it: and most of the chapters seem to be merely notes or texts for philosophical discourses. They are composed of short and often enigmatical or paradoxical sentences—not in verse, as has been asserted⁸—and with a connexion either very slight or not at all perceptible. Much of the present obscurity may be due to the antiquity of the language and the uncertainty of the proper reading; but much is also due to the brief, enigmatical manner in which the author has expressed himself. Many Chinese regard the style as profound and suggestive, and so, no doubt, it is; but we can never get at the bottom of the meaning, nor imagine what is suggested.

Connected with the obscurity of the style, as perhaps contributing towards it, is the nature of the topics discussed. The origin of the universe, and man's place and destiny in it as an individual, a member of society, and

³ See Julien's *le Livre de la Voie*, &c., page XXXIII.

⁴ Hsü Ta-chün's Preface to his edition of the *Tao té ching*.

⁵ See *Wu ch'eng's* 吳澄 edition, ch. I.

⁶ Hsü Ta-chün's edition, *Prolegomena*, 2.

⁷ See Hsü Ta-chün. as above.

⁸ Pauthier, *Chine*, p. 111.

a conscious part of nature, are subjects which in all ages and in all countries have puzzled the minds of thoughtful men; and it is of these and similar matters that Lao-tzu principally treats. These subjects, even when discussed in a clear and plain style, with a rich language, are found to be difficult of elucidation; and how much more so must they be when discussed in short, enigmatical sentences? Lao-tzu, like all other philosophers who live and write in the infancy of a literary language, had only a very imperfect medium through which to communicate his doctrines. The language of his time was rude and imperfect, unfit to express the deep thoughts of a meditative mind, and hence it could at best but "half reveal, and half conceal the soul within."

We may probably now understand the nature of the difficulties attending the reading and interpreting of the *Tao té ching* of which western writers complain. Julien speaks of it as "cet ouvrage mémorable qu'on regarde avec raison comme le plus profond, le plus abstrait et le plus difficile de toute la littérature Chinoise."⁹ Remusat and Pauthier have written in a similar manner; and the study of a few pages of the work will show how real are the difficulties of which they complain. But it is not to foreign students alone that these difficulties are perplexing; they are so to the native student also. Some of its editors are accused not only of not appreciating its spirit, but even of not understanding its language.

The number of those who have edited and commented on this work is very large, embracing Buddhists, Taoists, and Confucianists. The curious reader will find a list of many of these in the *Observations Détachées* prefixed to Julien's translation. To this list many more names might be added, but it embraces nearly all the useful and well known works. I now proceed to enumerate some of the more important and celebrated editions, and some of those which I have seen, and which are not to be found in Julien's list.

1. The *Tao té ching chu* 道德經註

by *Ho Shang-kung* 河上公 may be regarded as the "Editio Princeps," although some suppose that *Yin-hsi* had edited the book long before. This *Ho Shang-kung* lived during the time of king Wên 文帝 of the Han dynasty, in the 2nd century B.C. He derived his name from his living as a studious hermit in a grass-made hut on the bank of a river, and neither his original name nor scarcely any thing else is known of him,

though Julien calls him "*Lo-chin-kong*." To him, as has been seen, is ascribed the division of Lao-tzu's book into 81 chapters, as also the addition of the two-word heading of each chapter. The original book is said to have been long since lost, and the professed reprints are regarded as quite spurious. Many modern editions, however, present what they designate *Ho Shang-kung's* text; and Julien seems to regard himself as possessing the genuine commentary. The edition of the *Tao té ching* which forms the first volume in the *Shi tzu ch'uan shu* 十子

全書, published during the reign of *Chia-ch'ing* 嘉慶 of the present dynasty, professes to give *Ho Shang-kung's* text, revised by two scholars of the Ming dynasty. Later editors are divided in their opinions of the merits of the recluse's commentary; some—and these the majority, I think—regarding it as very bad, and showing an ignorance of the meaning of the author; and some regarding it as a tolerably fair exponent of Lao-tzu's teachings. The text which is ascribed to him seems to be freer from obscurities than that of many later editions.

2. The edition of *Wang-pi* 王弼

This man was a native of *Shan-yang* 山陽¹ in the time of the Ch'in 晉 dynasty, which reigned over China in the 4th century of our era. His style was *Szu-fu* 嗣輔, and he was an early and devoted student of Lao-tzu; beside this, and that he wrote a commentary on the *Tao té ching*, and died at the early age of 24, much regretted by his sovereign, we know little about *Wang-pi*. The text which he gives in his edition is very good, and his notes are very brief. They are, however, almost as difficult to comprehend as the passages they are intended to explain; though their author is regarded by some as a better student of Lao-tzu than *Ho Shang-kung*; and Mr. Wylie says that his commentary "is generally esteemed for its depth of thought and chasteness of diction."² He also divided the work into 81 chapters. In the 40th year of *Chien-lung*, a revised edition of this work was printed in the palace, under the care of three officers. This edition is valuable as giving the variations of *Wang-pi's* notes which appeared in the great encyclopedia known as *Yang lo ta tien* 永樂大典.

1 See the *Shang-yu-lu* 尚友錄, chuan 9, article 王.

2 Notes on Chinese Literature, page 170.

3. The *Tao té ching shu yi* 道德經釋義. This was the work of *Lü-yen*

呂巖, better known as *Lü Tung-pin* 呂洞賓 or *Lü-tsu* 呂祖, a famous Taoist of the Tang dynasty. His commentary is very diffuse, and does not tend very much to give a clear conception of Lao-tz's teachings. Many Chinese scholars, however, believe that the genuine work is not extant, and that all the editions purporting to be from his pen are spurious. *Lü-yen* was promoted to the rank of a Genius, and he is enrolled among the *Pa hsien* 八仙 or Eight Genii, under the style *Shun-yang chên-jên*, 純陽真人; and in the 29th year

of Kang-hsi, *Mou Mu-guan* 牟目源 published an edition of the *Tao té ching* purporting to be a revised edition of this man's work. It is a very useful book, giving in addition to the commentary a list of various readings, the sounds of the rare or doubtful characters, and other valuable information. This is the edition apparently to which Julien refers as a work "publiée en 1690 par Chun-yang-teh-jin, qui renferme toutes les rêveries des Tao-ssé modernes." ³ I cannot understand, however, how a sinologue of M. Julien's erudition could mistake the date of the famous *Lü King-pin*, or forget that he was identical with *Shun-yang chên-jên*. A new edition of *Mou Mu-guan's* book was published in the 14th year of *Chia-ch'ing* by *Tsou Hsüe-k'un* 鄒學鯤.

4. The edition with notes by *Su Tung-p'o* 蘇東坡, a famous poet and another of the Sung dynasty. From the extracts which I have seen of *Tung-p'o's* notes I think his commentary must be a very good one, but I have not seen a copy.

5. Another edition of the *Tao té ching* published during the Sung dynasty was that of *Lü Tung-lai* 呂東萊 or *Lü Tsu-chien* 呂祖謙, also known as *Pei-hung* 伯恭. He was a very learned Confucianist and wrote—along with other works—an excellent commentary on the *Ch'un Chiu* 春秋 of Confucius.

6. The *Tao-té-chên-ching-choo* 道德真經註 by *Wu-ch'ing* 吳澄. This man was a native of Lin-chuan hsien 臨川縣 in Kiangsi, and lived under the Yuan or Mongol dynasty. He divides the *Tao té ching* into 68 chapters, by putting in several

instances two or three of the ordinary chapters into one. His commentary is one of the best, and one of the most popular among the Chinese literati. This is partly owing to the fact that *Wu-ch'ing* was also a well known Confucianist, and a writer on the classics. His style was *Yu-ch'ing* 幼清, and it is under the name *Ou-yeou-hsing* 吳幼清 that Julien refers to him.

7. Under the Ming dynasty there were several good editions of this work published, but I have been able to obtain only two of them. The *Tao-té-hsing-ming-chien-chi* 道德性命前集 was published during the reign of *Yung-lo* 永樂, in the first quarter of the 15th century. The editor does not reveal his name but uses a *nom de guerre*, and I have not succeeded in ascertaining anything about his history. The commentary which he gives is very useful, especially in exhibiting the many points of similarity between the doctrines of Lao-tz and those of Confucius. The text and the headings of the chapters are said to be after *Ho Shang-hung*, and the number of the chapters is eighty-one.

8. The *Tao-té-hsing-ming-hou-chi* 道德性命後集 appeared in the reign of *Chia-ch'ing* 嘉靖 of the Ming dynasty, nearly a century after the above edition. The author of this commentary was *Chu Chen-hung* 朱宸洪, a relative of the royal family, and a military viceroy with full powers. His notes are short, and not of great utility; but he occasionally introduces quotations from early writers illustrative of passages in Lao-tz's teachings, and he seems to have been a man of no mean literary attainments.

9. The *Tao té-ching* with commentary, &c., by *Hsü Tu-chün* 徐大椿, published in 1760. *Tu-chün's* style was *Ling-tai* 靈胎, and he was born at *Wu-chiang hsien* 吳江縣 in the department of Soochow, in the reign of *Yung-ch'ing*. He was well known during his life as an accomplished scholar, and a writer on medicine and other subjects. His commentary on the *Tao té ching* is to be reckoned among the most useful of all the commentaries that have hitherto appeared. He speaks very slightly of all previous editors, more especially of *Ho Shang-hung*, and he advertises his readers that he has not stolen anything from his predecessors, but has studied his author. Mr. Wylie says that *Tu-chün* in this commentary "in a concise and lucid style, develops

³ Le Livre de la Voie, &c., Observations Detachées, page XXXIX.

his ideas on the work of Laü-tszè, extolling it above the Confucian classics." 4

10. *Tao-tê-ching-k'ao-yi* 道德經攷異 by *Pi-yuan* 畢沅, a high official during the reign of *Chien-lung*. He published this work in the 46th year of the same reign in two volumes and in 81 chapters. The text which he gives is that settled by *Fu-yi* 傅奕, an imperial annalist during the T'ang dynasty, and his notes consist almost exclusively of an enumeration of the variations presented by previous editions. Mr. Wylie speaks of it as "a very excellent examination of the purity of the text;" 5 but it is scarcely so much this as a statement of the various readings, with an occasional attempt at explanation or reconciliation.

11. *Lao-tzu-ts'an-choo* 老子參註. Of this Mr. Wylie writes: "A critical exposition of the work was written by *Yüan-tan* 倪元坦 *E Yüan-t'an*, in 1816, entitled the *老子參註* *Laü-ts'zè-ts'an-choo*." 6

Appended to several editions of the *Tao tê ching* is a small tract bearing the name *Yin-fu-ching* 陰符經, i. e., as explained by one author, the Classic of the Secret Tally. It contains only a few sentences, obscure and enigmatical, bearing on subjects similar to those treated of by *Lao-tzu* in the *Tao tê ching*. The author of the work is unknown, and some refer it to the old Emperor *Huang-ti* (B. C. 2630), while others bring it down so late as *Li-ch'uan*

李筌 of the T'ang dynasty. 7 It is more probable, however, that it was written by *T'ai-kung* 太公, who is also known as

Lü-wang 呂望 and *Chiang-shang* 姜尚. He was feudal chief of the *Chi* 齊 country,

and lived under kings *Wên* and *Wu* (B. C. about 1150 to 1120) of the Chou dynasty. *Szu Ma-ch'ien* 8 mentions the book, under the title *Chou-shu-yin-fu* 周書陰符, as having been studied by *Su-ch'ü* 蘇秦,

a famous General about the time of Mencius, who attained to the high position of chief minister for six of the seven states then contending, hence he is called *Liu kwo hsiang*

六國相.

(To be Continued.)

T. W.

From the Congregationalist.

A CHINAMAN'S ARGUMENT.

It is probable that very few people are able to conceive the incredulity with which the people of Antioch and Athens listened to the Apostle Paul, when he spoke to them of Jesus and the Resurrection. It will be remembered that they gave respectful audience, until he announced the rising again of the man whom the Jews had crucified. At this point they interrupted him with mockery.

We, who have always had the Gospel in our hands, and who have been taught to believe from infancy "in the resurrection of the body," must necessarily be unable to appreciate the reception which this "new" doctrine first met with. I have thought that light would be shed on this point, as also on the degree of culture and modes of thinking of the educated Chinaman, if I were to transcribe for the press from a private letter, the account which a friend of mine, resident in China, gives of a conversation which he had with the person from whom he is learning the language. G.

We read on (my teacher and I) until we came to the passage in the 9th of Matthew, "The maid is not dead, but *sleepeth*;" when it occurred to me to speak of the same language used by Christ again in the 11th chapter of John, and also of the fact that the word *sleep* is sometimes used for death. "Having said this, he fell *asleep*." I remarked, also, that there was a special significance in the phrase as applied to death; that death was a seeming destruction rather than a real one. Upon this he at once attacked me. "Do you think that men live after death?" "Certainly I do," I answered. He replied, "It is impossible for them to come to life again, and for the very obvious reason, that they are *dead*." I said, "They do not come back to the earth again, but go to another abode." He laughed at the idea; "There is nothing left of them but *matter*. They cannot come to life again, nor do they *know* anything."

"But," said I, "you worship parents who are dead. Why do you do that, as there is nothing left of them but dust? It can be of no use." "Ah!" said he, "you wouldn't worship, unless there was something to be *gained* by it; but we worship parents because it is in our hearts to worship them, and because this worship shows a right state of heart." "But," I replied, "I think a great many worship them, because they fear some calamity would overtake them if they did not." He said, "No, no, but it shows a filial spirit in the son;" but after more explana-

4 Notes on Chinese Literature, page 173.

5 Notes on Chinese Literature, as above.

6 Notes on Chinese Literature, page 174.

7 Notes on Chinese Literature, page 173.

8 *Shi-chi*, chap. 8.

tion of the same sort, he added that if a son should refuse to pay this homage to father, mother, and ancestors farther back, he would fear that the thunder would strike him! I told him that my father had never worshiped his parents, and yet the thunder had never struck him, nor me; that he had always been prosperous, notwithstanding this neglect; and that our whole people prospered just as much as the Chinese, although nobody worshiped father and mother. He could not understand how it was that we did not worship parents; and I assured him I could not see why they *did*, especially as they held that their souls were lost, quite extinct. "But," said I, "I have heard it stated, that after a man is dead, his soul goes into a dog, or a cat, or horse." "Yes," he replied, "some people think so; but it is foolish, for their souls don't *exist* any more; they are dead, they cannot come to life again." "And yet you worship them, and you worship images!" Upon that he turned upon me. "Day before yesterday, in the chapel, you worshiped a post!" I did not understand him, and desired an explanation. He went on: "Didn't you kneel down before a post?" "Ah, did you suppose I worshiped a post?" "But what do you kneel for?" Apparently he did not at all conceive the reason. I told him that it was a humble posture in which to come before God, and made us think of the attitude of heart with which we ought to pray to Him. "But," said I, "do you think, when I kneel down before a chair, that I am worshiping a chair?" He smiled a negative. I went on: "You don't see any images in our chapels, do you?" "No." "We have none, we worship only the God of Heaven." I turned to the commandments, and referred him especially to the second. He very quickly found the fifth, and said, "You too, worship father and mother. Here is a command." "Not a command to worship them," I replied, "but to honor them. We do that." "But you don't worship them after death?" "No."

He then shifted his ground a little, and said, "You worship the Lord above: do you think He answers you?" "Certainly I do." "Absurd," he replied, "He has nothing to do with such things."

After more conversation of the same sort, we began reading in Matthew again, and went on to the 26th verse, when he broke in with the abrupt question, "How is Mrs. B.?" I answered that I had not inquired to-day. "Did you inquire yesterday?" "Yes, she is sick, has sprained her arm, and will not be well again for some time." "Then," he added quickly, "why does not some one come and cure *her* by a touch?"—and thinking he had got me in a corner, he added further; "We don't have any such miraculous things

in Chinese history." "Ah," said I, "wait a minute;" and I reached from our library a large volume, in which are recorded things fully as marvelous, and which he would not deny, because they were found in the "classics." This quite nonplussed him. But he went on to ask, "How do you know that this account is true? Did you ever see any miracles wrought? Did you ever see Jesus?" "No." Then he thought that I was nonplussed in turn. After a few moments I turned to him, and as if for the purpose of gaining information, asked him, "Who was the emperor of China one thousand years ago?" He told me. "And who was emperor five thousand years ago? This he also told me. "Did you ever see them?" "No." "Then how do you know that these men actually reigned?" "Because it is handed down in books." "So it is that we know about Jesus." He saw at once that the argument was fair.

Then we fell into another train of discussion. He had affirmed frequently that the dead could not come to life again. I asked him if they did not have in China a worm, that after a certain time covered itself all over, and appeared to die. "Oh, yes," he interrupted, "it is the silk-worm." "And after a while, doesn't it burst that covering, and come to life again, and fly in the air?" "Yes, yes, it is a butterfly." "In like manner," I said, "men seem to die, and we cover them up in the ground, but their spirits awake and fly to heaven." He began to eye me with interest. So I was encouraged to proceed. "You do not wish to die and become dust, and have nothing else left of you?" "No," he said, frankly. "You and I would both be glad to live forever in a happy heaven." "Yes, certainly!"—and his face half gleamed a smile of hope, and half expressed a doubt, accompanied by an inward sigh.

Here closed our conversation, as it was past our hour for lunch. Though my account of it is long, I hope it may interest you, and give you some idea of the belief, of literary men in China. My teacher is a graduate, well read in Chinese classics. I ought to add that a literary degree is less easily won in China than in an American college, and generally after a more protracted course of study.

From the North China Herald, Aug. 28th.

ATTACK ON MISSIONARIES AT YANGCHOW.

News has just reached us of a very serious attack on Protestant missionaries in Yangchow, which claims prompt and decided action by the Consular authorities. Our readers may not be aware that Mr. J. Hudson Taylor established a Protestant mission, about two months ago, at Yangchow—a large city about fifteen miles due north from Chinkeang on the Grand Canal. This is an important literary place, and is also an official centre, being on the high road to Peking from the south. About ten days ago, inflammatory placards were posted all over the city, charging the missionaries with the abstraction of children and with boiling them up for medical purposes. They were also accused of administering, to Chinamen, drugs and philters which converted them into foreigners. The consequence was that the missionaries were mobbed and pelted through the streets, their windows broken, and doors smashed in. The literary class are said by the Chinese to have been at the bottom of the whole affair. Six of their Headmen called a sort of guild meeting at the Confucian temple about a fortnight ago, and it was there decided that the foreigners should be expelled from the city at any cost. These Headmen are well known, and their apprehension may be effected without difficulty.

About five days ago, Mr. Taylor's house was broken into and besieged a second time; but on the afternoon of the 22nd inst., a much more serious attack was made. A mob of several thousand people surrounded the house—a two storied one—and eventually broke into it and set fire to the lower story in several places, trying to burn the occupants to death. Some of the ladies and children were badly wounded, and the Revd. Mr. Reid lost one of his eyes. Our correspondent tells us that ten ladies, who were on the upper floor with the children, were obliged to throw these out of the windows, and then jump after them, themselves. One lady was within a month of her confinement, and serious fears are entertained for her life. After the party had escaped, all the furniture, books and clothes were burned. The report of these proceedings reached Chinkeang on Sunday evening; and Mr. Allen, the Assistant in charge of H. M.'s Consulate, proceeded at once to Yangchow, accompanied by some members of the foreign community, to try and settle matters. They returned on the 24th instant, together with the missionary party, whom they met coming down by boat under escort of a body of troops belonging to the Commander of the Yangchow garrison. From their account, it seems that the native authorities gave assistance and protection on Sunday evening; but that they delayed doing so until the matter had reached the crisis we describe, and when the very lives of the mis-

sionaries were in serious danger. It is likely, however, that the Che-foo could have suppressed the disturbances several days earlier had he tried. At any rate, he was clearly either unable or unwilling to do this; so that whichever supposition be true, he deserves to lose his post. There seems little real doubt that he wished to get rid of the foreigners.

We need not point out that, unless prompt and decisive punishment is inflicted for this outrage, there will be no safety for the life of any missionary in this country. The Chinese are gradually beginning to feel that Consular action in the provinces is weak and inoperative; and they now look upon it as the mere shadow and ghost of authority. It is feared by neither the officials nor the people, and is practically a myth. Take the present case as an instance. It is almost certain that no strong action will be taken or can be taken, without reference to Peking. This will require several weeks, probably months; and the question will then be consigned to the Chancery of H. M.'s Legation. If anything is finally done, it will only be when the affair has passed out of the minds of the people, and the ringleaders have all disappeared and are nowhere to be found. The idea of centralising all the influence and weight of H. M.'s Government at Peking may be good in the abstract; practically however the pressure is frequently much more needed in the provinces. And the absence of it is a source of new dangers and difficulties. The Chinese cannot respect officials who possess no real power; and that is how H. M.'s Consuls are at present circumstanced. If prompt punishment be not exacted for this barbarous outrage, it will be a disgrace to our policy. If a French mission were in case, there would be little peace for the authorities—local or central—till it had been thoroughly avenged. We remember indeed, a few years ago, M. Chevreton-Rameau marching a body of troops to a place near Kahding, and settling a much less serious difficulty on the spot. We can hardly look for any such decisive action here: but we do trust that a thorough investigation and condign punishment of ringleaders will be promptly and emphatically demanded. The ringleaders should be first made an example of; but, if enquiry bear out our information, the Prefect and subordinate Magistrates should also be degraded. It is true that the Chinese populace are slow to anger; but it is also true that, once excited, they form most dangerous mobs. It is especially the duty of local officials, therefore, to check outbreaks in time; and there seems little doubt the authorities at Yangchow could have checked this outbreak a week previously, had they tried. If we pass over their neglect merely because they are now willing to make amends, it will be silly and weak.

CORRESPONDENCE.

THE POPULATION OF CHINA.

TO THE EDITOR OF THE CHINESE RECORDER:—

I have read with much interest the elaborate dissertations on the population of China, and on the estimated amount of money spent in public worship, as based on the assumed number of 400,000,000 inhabitants. Having travelled over a considerable portion of the globe, and visited the most densely populated parts of Europe and China, as also a large extent of the mountainous districts, I find it impossible to admit that China possesses a population of 400,000,000. Take the superficial area of China at one third of that of Europe, and crowd the 286,000,000 Europeans upon that little space (now already in many places overpeopled), and you will be astonished at the density of the population. British India has a superficial area of 100,000 square miles over that of the eighteen provinces of China, and only a population of 180,000,000. Take off the excess of superficial area, and bring the population living thereon to the other inhabited portion of India, and it will stand a fair comparison with the density of the population of China. Mr. Knowlton's estimation of the probable decrease of the population during the eighteen years' war is far too low. There are a few districts west of Macao where the Hakka and Hoklo population has dwindled down from 600,000 to 30,000, exclusive of the Punti slain in battles, starved, or sold into slavery. The devastations have been much greater in other parts of China. The thirty years' war reduced the population of Germany from 24,000,000 to 8,000,000. Russia lost during the Crimean war alone 380,000 enlisted soldiers, exclusive of the population involved in the struggle; and, if I am not mistaken, there were about 2,000,000 Federal soldiers wounded, killed or otherwise lost during the late war, exclusive of the Confederates, who sustained a much greater loss in slaves and other members of their families.

Most writers on the Chinese population have hitherto only visited the river valleys, which even in Europe are so densely populated as to create general astonishment. But leave these, and cross over into the mountainous districts, and you marvel at the scanty population. You may travel for two days without finding a town containing a population of from 20,000 to 30,000 inhabitants. The superficial area of Yunnan, Kwangsi and Kweichau is roughly estimated at about 270,000 square miles, or five

times that of England. The aggregate population of these three provinces is put down at about 19,000,000, whilst England has a population of 21,000,000. If we take these facts into consideration, the question forces itself upon us, how did the Chinese come to a knowledge of the population? Has any person ever seen an officer who has taken the trouble to have a census made? Has any person ever met with a family (the military excluded) whose census has been taken during the present century? I have not. What is the proportion of the densely populated valleys to the mountainous parts of China? What is the proportion of the densely populated valleys and plains when compared to the densely populated valleys and plains of Europe?

That the Chinaman is an omnivorous animal will say little. The wooded mountains of Europe afford more fuel on the same superficial area than the barren mountains of China, only here and there covered with grass. The millions of head of cattle that feed on the grassy plains of Europe give food and clothing to its inhabitants, whilst China is almost exclusively dependent on grain, vegetables, fish and pork. There is a large extent of arable land left uncultivated, or where at all events valuable timber or fruit trees would grow. The clan fights interfere much with the increase of the population. I know one instance of a place where among the remainder of the population of 2,500 there were 700 widows—their husbands and sons having perished in a clan fight. The number of young widows in China bears a fair comparison to that of the unmarried women of Europe. How many are there who never had a child, and who are condemned to celibacy by the custom of the people? It is impossible to close our eyes to the fact that in A. D. 1712 the census of China is put down at 24,000,000 inhabitants, and in 1749, i. e. 38 years later, at 177,000,000, or seven times the number of the previous one.

I shall be glad to see proofs given by travellers through the eighteen provinces; for we can only arrive at an impartial and approximate knowledge of the population of China, when we have visited the whole, taken the distances of towns and villages from each other, and ascertained the exact number of inhabitants, and then compared them with the densely populated parts of Europe.

W. L.

HONGKONG, August 31st, 1868.

DIVORCE AND RE-MARRIAGE.

TO THE EDITOR OF THE CHINESE RECORDER:—

A good deal of controversy has appeared in your columns of late on the subject of "Divorce and Re-Marriage." But, as yet, contributors have confined themselves to remarking on an individual case, which, though important in itself and demanding close attention, still only presents one phase of the subject, and cannot therefore, in the event of its satisfactory adjustment, be regarded as a precedent for the determining of all others cases of this kind, which from time to time may occur. There are many more aspects of the subject yet to be considered, and I think this is the time to deal with them. Permit me therefore to mention a circumstance which has come under my own observation, and which, I trust, will illustrate my meaning better than anything else.

A Cantonese staying at a northern port gets married to a young lady from Nankin—a woman of a very respectable family. Before very long it leaks out that this gentleman has a wife at Canton, and that consequently this Nankinese lady is, at best, but a secondary one. When she finds out that he has deceived her, she naturally enough becomes very indignant; a row ensues, which ends by the husband's giving her a writing of divorcement, and putting her away, greatly to her own satisfaction, and to the delight of all her people.

Now that a legal separation of the pair has actually taken place, the parents of the lady are anxious to do the best they can for their daughter, and propose looking out for another husband for her; but profiting by the lesson already taught them, they are not disposed to act precipitately a second time, and take a man to be a *bona fide* party on his own showing. There is at present a suitor for the hand of said young lady; the parents are anxious to ascertain his true character before they allow negotiations to proceed much farther; there is also a Christian native—a conscientious man, in whom they (though heathen) have every confidence—whose assistance they desire in sifting out the affairs of this young man. Said native finding the matter to be one which it would appear our Lord condemns in Matt. XIX. 9, does not feel disposed to forward it; and yet, on the other hand, deeply sympathizes with the poor deceived young woman, as every right minded person must do. Now the question is this: *Does the teaching of our Lord so apply to this case, as to forbid him, or any other Christian, lending his aid to bring about such a union, even though he feels convinced that under the circumstances,*

it would in a worldly as well as in a moral point of view, be the very best thing that could happen to the young lady? I am sure the matter is one in which all the missionaries in China are deeply concerned, and that the mere allusion to it on my part will be sufficient to elicit their immediate attention to it. By inserting this in an early issue you will greatly oblige

Yours very truly,

A LATMAN.

KIUKIANG, August, 1868.

[In our own opinion, the above is a clear case. The woman was never properly the man's wife, as he already had a wife. The Savior's language does not apply to her; and there can be no objection to a Christian native's rendering assistance in securing her a good husband.—Ed.]

ROMAN CATHOLIC MISSIONS.

TO THE EDITOR OF THE CHINESE RECORDER:—

The paper by "Protestant" inserted in your August number is very full of interest, and exceedingly suggestive. We lately in Ningpo discussed this very subject at our Missionary Conference; and I ventured to take the view that in some things the Roman Catholics put us to shame, and that in many things we might profit by their example. Nevertheless, I cannot but think that the paper of "Protestant" contains some superficial and some misleading statements.

The great truths of our religion, of the Heavenly Religion that is, are no doubt taught by Roman Catholics. But what if some of vital truths be shadowed over and obscured by error? They speak no doubt of the "ever adorable Redeemer;" but do they not speak also, and as a vital doctrine, of the adorable Mary? Do they not teach, as a Chinese Roman Catholic explained to me the other day, that Mary is more *accessible* and more merciful than her Son? This glaring idolatry, which scares even Dr. Pusey, is alas! taught in China.

As to the thorough earnestness of their converts, and the careful instruction imparted to them, I can from some slight experience endorse "Protestant's" remarks.

"Protestant's" six reasons for Roman Catholic success I venture to divide—considering the 1st, 3rd and 4th as sound, the 2nd, 5th and 6th as more or less fallacious.

The advantages of celibacy, though great in the case of pioneer missionaries, are I be-

lieve very much more than counterbalanced by the advantages of a married clergyman, when working in a definite field, and that field being China, the land of *family* regulations, and in which a single man after and up to a certain age is looked upon with suspicion.

I fear that the 5th reason urged by "Protestant" is only too true. Am I wrong in stating that Sabbath observance is *by no means a sine qua non* in the case of Roman Catholic admissions to the church? It is so, or should be so, in all our Protestant missions. Take away this "line of demarkation," and I think we might double our number of converts very speedily. I am not aware that in *any other way*, except as regards Sunday keeping, are our converts isolated from their heathen fellow countrymen.

French protection afforded to Roman Catholic missionaries is notorious; and I need not controvert this position of "Protestant;" but I believe I am right in stating that the China and Japan Order in Council, 1865, however unfortunately worded, was directed solely against *rowdies*, who were at that time too fond of knocking the heads of idols and idolaters indiscriminately: and I cannot imagine that any Consul would ever dream of applying its penalties to a Protestant missionary who might strongly denounce idolatry, since both in the Sacred Edict and in a recent proclamation from Peking, the grosser idolatry of the people is held up to ridicule and contempt.

I conclude, as I began, with expressing my opinion that the subject mooted by "Protestant" is exceedingly important; and I trust it will be fully ventilated. I should like to ask for the source whence his statistics are derived. A native Romanist three years ago gave me 2,000 converts as the number in Chekiang. From another source I hear of 20,000 in one prefecture of the province. But there must be surely some reliable source from which "Protestant" has drawn his statement.

I remain, Sir,

Yours truly,

A. E. M.

NINGPO, September, 1868.

The Chinese Recorder AND MISSIONARY JOURNAL.

Rev. S. L. Baldwin, Editor.

FOOCHOW, SEPTEMBER, 1868.

BIRTHS.

At Foochow, August 31st, a daughter to Rev. L. N. WHEELER, of the American M. E. Mission.
At Amoy, September 2nd, a daughter to Rev. J. SADLER, of the English Presbyterian Mission.

MARRIAGE.

On Wednesday, the 19th instant, at Christ Church, Canton, by the Venerable Archdeacon Gray, the Rev. JOSEPH GIBSON to Miss ELIZABETH BROXHOPE, both of the Wesleyan Mission, Canton.

The RECORDER for August was sent
To Amoy and Swatow, per Steamer *Douglas*, August 25th.
To Chefoo, Tientsin and Peking, per bark *Forest Belle*, August 26th.
To Hongkong and Canton, per Steamer *Undine*, August 27th.
To Ningpo, Shanghai and the river ports, per Steamer *Prince Kung*, September 1st.
To England, with the July number, per Mail of September 4th from Hongkong.
To America, per P. M. Steamer of Sept. 17th from Shanghai.

FEMALE MISSIONARY PHYSICIANS.

We give the following extract on the above subject from the "Nineteenth Annual Catalogue and Report of the New England Female College." We believe that female missionary physicians would be of great use in China. They would gain access to many household which cannot be entered by a male missionary, and to which even a female missionary would not be welcomed except as a physician. We regret that the effort made by Rev. Mr. Hartwell, when at home, to secure the services of a female physician for the mission of the American Board at this place, was not successful; and we hope that a thoroughly educated lady may soon be found ready to devote herself to this work. But to the extract:—

Female physicians would be very efficient laborers in the field of foreign missions. The healing of the sick was an important agency in the introduction of Christianity, and medi-

cal men have been employed to some extent in connection with Christian missions of modern days. But such are the customs of society in Turkey, India, China—in fact, in the whole world of missionary operations—that medical women would be gladly welcomed where male physicians would find no access. The "London Lancet" says: "A young lady in Paris, having honorably passed two examinations in mixed sciences, has been ordered by the Minister of Public Instruction to go through a preparatory course of medicine at Algiers, as her medical attendance might be of great service to the Arab population, and through her the boon of medical science might penetrate the tent and harem of the Arab, where no male doctor would be admitted."

This subject was presented in the Annual Report of the College for 1856, and again in that for 1857. One of the lecturers of the last term, David H. Nutting, M. D., has been eleven years a missionary physician of the American Board in Asiatic Turkey; and from his intimate knowledge of the state of society there, and from the evidence he has now had of the capability and aptitude of women as medical students and physicians, he is certainly a most competent authority upon the subject. In his valedictory lecture, delivered on the occasion of the graduating exercises at the close of the last term of the college, occur the following paragraphs:

"For some time past my attention has been turned to the importance of educating and sending forth female medical missionaries. The more I look back upon my experience in Turkey—the more I reflect upon the customs of society, and the state of the females of that land—the more I am persuaded that in no other way can so much be done for their elevation and enlightenment, as by sending out among them well educated, devotedly pious female physicians.

"The reasons for this belief are briefly these:

"First. A female missionary physician could relieve a vast amount of physical suffering and disease among the females of that land, which a male physician could not. I have said that I have probably visited more than a thousand Turkish harems. I should also say that, in the majority of cases, it has been not to prescribe for females, but males—and in these cases all the females would be carefully secluded in an apartment by themselves. Oftentimes, rather than break through the sacred barrier which surrounds the harem, females are allowed to suffer and die, unattended by a physician. Besides, when a physician is called, it is exceedingly difficult, often, to elicit sufficient information to enable him to treat the case properly. I have frequently been taken into a harem, allowed to feel the pulse of the patient, and then been hurried out with no opportunity to ask any questions. If a good physician finds it embarrassing, in this country, to obtain all needed information in regard to the state of a female patient, how much more so is it in Tur-

key, especially when the doctor has not entire command of the language of the people? But in case of a female physician there would be no trouble of this kind.

"Second. A female missionary physician could give needed instruction to the midwives of that land. To three or four desperate cases, only, have I been called, in this department of practice, in Turkey. But when the midwives have seen how knowledge and skill, which they did not possess, have availed in saving life, they have afterwards come and besought me to give them instruction. But I have felt obliged to decline complying with their request.

"Third. A female missionary physician could do vastly more than any other to elevate and enlighten the females of Turkey. The very fact of her possessing so much knowledge, skill and benevolence, would alone tend greatly not only to elevate the ideas of the people of the Orient as to the worth and importance of woman in society, but also to create in them a desire for education and the influences of Christianity.

"Said the lamented Rev. Dr. Dwight, after more than twenty years of devoted labor as a missionary in Constantinople: 'I feel quite sure that female missionary physicians, of the right stamp, would be most important auxiliaries to the missionary work in this part of the world.'

This idea must commend itself to the promoters of foreign missions of all denominations, and to women who are desirous to engage in missionary service. One of the officers of the American Board recently remarked to the Secretary of the College, that they were ready to send out a lady physician as soon as the right one should present herself.

By the following paragraph, from the "London Star," it will be seen that the plan is about to be put into operation in England:—

"There will shortly be set on foot a Female Medical Mission to Delhi, under the guidance of the Society for the Propagation of the Gospel in that city, with the double object of instructing the native women medically, and bringing a knowledge of Christianity to their secluded homes. They will proceed to India under the protection of married missionaries, and receive a salary of £120 per annum and £140 passage money, and it is necessary that every candidate should be a lady by birth and education; also a member of the Church of England."

In addition to the above, it may be remarked that there are now over 300 regularly graduated doctresses in the United States, of whom 57 graduated at the New England College. One of its graduates is teacher of anatomy, physiology and hygiene, and physician in the Vassar Female College, at Poughkeepsie, New York; and another

fills a similar position in the Mount Holyoke Female Seminary at South Hadley, Massachusetts. There are three lady professors in the New England College. Of these, Doctress Cooke, the Professor of Anatomy, and Lecturer on Physiology and Hygiene, graduated in 1857, has been a Professor eight years, is a thorough anatomist and physiologist, and a physician of extensive practice, especially in the diseases of her own sex. Doctress Meriam, the Professor of Obstetrics and the Diseases of Women and Children, spent two seasons in practice in a hospital for women and children in the U. S., and has now been for more than a year in Paris, to increase her knowledge and practical experience in the hospitals of that city. She returns to America this fall, to resume her lectures at the College. Doctress Monroe, the Demonstrator of Anatomy, is a lady of superior scholarship, both general and professional, is in successful practice in Boston, and is every way qualified for her department of instruction.

OPIMUM SMOKING IN CHINA.

In a recent article on the Population of the Chinese Empire, by Rev. M. J. Knowlton, published in *Notes and Queries*, the following remarks on opium smoking occur:—

Opium smoking, there can be no reasonable doubt, is operating to destroy the people of China, and the tendency is to do so on a gigantic scale. There are some Chinese, it is true, of robust constitutions and accustomed to active exercise in the open air, that do not seem much affected by the moderate use of opium; indeed, some thus use it for many years without producing very serious consequences, beyond draining their pockets of cash, and worse than uselessly wasting a great amount of time.

Nevertheless, opium smoking, as a rule, does shorten life. Its use creates an appetite that constantly demands more, so that every smoker, if he has the means, is sure to go on from a moderate to an excessive use of the drug. Such a use is itself a fearful disease, which, as described by a foreign physician, is displayed "by stupor, forgetfulness, general deterioration of all the mental faculties, emaciation, debility, sallow complexion, lividness of lips and eye-lids, languor and dullness of eye, and

appetite either destroyed or depraved. The victim is wretched, nerveless, and imbecile; he has insupportable languor throughout the whole frame, gnawing at the stomach, pulling at the shoulders, and falling of the spirit, vitality is gradually destroyed, and the result is premature death." A native writer describes the effect of opium as follows,—“It may be compared to raising the wick of a lamp, which, while it increases the blaze, hastens the exhaustion of the oil, and the extinction of the light. From the robust who smoke, the flesh is gradually consumed and worn away, and the skin hangs like a bag. Their faces become cadaverous and black, and their bones naked as billets of wood. Mucus flows from their nostrils, and tears from their eyes; their very bodies are rotten and putrid. It exhausts the animal spirits, impedes the regular performance of business, wastes the flesh and blood, dissipates every kind of property, renders the person ill-favoured, promotes obscenity, violates the laws, attacks the vitals, and destroys life.” He adds, “In comparison with arsenic, I pronounce it tenfold the greater poison.”

Frequently death is not caused directly by opium, but its use in luces other diseases; and so weakens the constitution as not to be able to bear up under them, and death ensues, when otherwise the system might rally and life be prolonged.

Moreover, the user if not rich spends his money, and wastes his time that should be devoted to business or labour; hence he is very often reduced to beggary; indeed the purchase and use of the drug are fast reducing China to a nation of beggars, and beggars in China are a shortlived race. But the opium-beggar's case is tenfold worse than that of others, for not having the means to procure and smoke his usual allowance of the drug, “vertigo, prostration, and discharge of water from the eyes and nostrils, ensue; coldness and acute pains are felt over the body, an obstinate diarrhoea supervenes, and death closes the scene.”

But not only are the users themselves reduced to beggary, and consequent premature death, but all those *dependent upon* them are reduced to the same condition. Often have I witnessed the wretchedness, and heard the wail of aged widows, whose only sons, and wives and children, whose husbands and fathers were opium smokers. Nor are the cases few, where these suffering ones seek relief from their wretchedness by committing suicide.

Another evil resulting from the use of opium, that will in the end be more effectual in reducing the population, perhaps, than any other, is the fact that excessive use of the drug during 3 or 4 years *produces sterility*.

In connection with all these evils, which can be substantiated as facts by abundant evidence, when we take into the account the fact also of the present extensive use of the drug among all classes, and the inevitable

rapid increase of its consumption, who can reasonably doubt that opium-smoking is to act a fearful part in destroying the vast population of this empire? A hundred years ago the import of opium only reached 1,000 chests. In 1866 it reached 81,750 chests, and over \$63,200,000 were drawn from the Chinese to pay for the baneful commodity. If we add $\frac{1}{2}$ to this for the retail price, and reckon 160 cash per day on an average to every smoker, we have in the empire 2,351,115 confirmed opium smokers, or one in every 170 of the inhabitants. And the habit is constantly becoming more and more prevalent; there is an annual increase of millions of dollars' worth used; what is to be the end of this? That one result will be the gradual depopulation of China, seems evident. Of the many dark features of China's future as a nation, this growing habit of the people to use opium appears to me the darkest.

The editor of *Notes and Queries* deems it necessary to append a note to Mr. Knowlton's article, as follows:—

[It may possibly appear to a large proportion of the readers of *N. & Q.* a matter for regret that the compiler of so much valuable statistical information regarding the Chinese as has been brought together in the above paper should depart from the record of facts to indulge in a denunciation of the use of opium, —which, however immoral the practice of resorting to the use of narcotics may be, is now commonly admitted to be one of the least harmful among the means of intoxication prevalent in one form or another in every land. As, however, it would be unjust to Mr. Knowlton to suppress any portion of his contribution, it is inserted in full, with this disclaimer of participation, editorially, in the views he appears to entertain on this subject.—ED.]

Now, so far from Mr. Knowlton's "departing from the record of facts to indulge in a denunciation of the use of opium," we think that he is strictly within the bounds of fact in all that he states, and moreover that his remarks are in place, as bringing to view one of the great causes of the decrease of population in China. He refers to the indisputable facts that opium smoking shortens life; that it is a fruitful source of disease and poverty; that it produces sterility; and that its use is fearfully increasing. If Mr. Knowlton had omitted this part of his paper, he would have failed, both in a faithful narration of all the facts connected with his subject, and in a correct view of the causes of depopulation.

We regret that the editor of *Notes and Queries* should give the weight of his in-

fluence to the statement that opium smoking is "one of the least harmful among the means of intoxication prevalent in one form or another in every land." We do not believe that this "is now commonly admitted" to be the case. We are aware that a leading mercantile firm, in the course of a fine piece of special pleading for extension of opium selling privileges has had the hardihood to assert that "the use of opium is not a curse, but a comfort and benefit, to the hard-working Chinese."

The poor victims of this most ungodly traffic, however, know better. Chinese statesmen, who have the welfare of their country at heart, know better. Foreign physicians, who have studied this matter carefully for years, know better. Missionaries, who are constantly traveling among the people in all directions, know better. Sadly and most deeply is it engraven upon their consciousness that opium smoking is working devastation throughout the Empire. We believe that the testimony of missionaries is unanimous on this subject. If there is a single missionary (or, for that matter, any other person) who holds a different view, we invite him to use our columns freely for presenting his view of the subject. He shall have a fair hearing. We are sure that every missionary would be glad to meet with anything that would enable him to think the evils of opium smoking less than he has been accustomed to regard them. Our own conviction is that, so far from being exaggerated, the real evils of this most iniquitous traffic have never yet been fully spread before the Christian public of Europe and America. If it is the policy of Christian nations to utterly destroy this people, they may well fight for and uphold this destructive trade; but such policy cannot be called Christian policy, and any nation that pursues it would act more consistently by dropping the name of Christian. The only thing that a Christian nation ought to have to do with such a traffic is to instruct its ambassadors to favor, and to urge if need be, its utter suppression.

While we were writing the above, an intelligent Chinaman from the district of Fuh-

ting called upon us. We asked him how many adult males in the district city, in his opinion, were opium smokers. He replied, "About one half, I think." We asked, "Do you think that the habit does them much harm?" His answer was, "It is just like the white ants. It destroys the body, just as white ants destroy wood." The comparison is a striking one. It would hardly be a charitable proceeding for Christians to introduce white ants into every third or fourth house in a Chinese city—it is very far from being a charitable proceeding to spread \$58,000,000 worth of opium among them annually.

EDITORIAL ITEMS.

—In the report of the anniversary of the London Missionary Society in May last, as given in *Evangelical Christendom*, we find the following paragraph:—

"The first resolution, for the adoption of the report and for rendering the sympathy of the society to the widow and family of the late Rev. Dr. Tidman, was moved by the Rev. Newman Hall, and seconded by the Rev. William Muirhead, who has just returned from Shanghai, where he has been resident missionary for twenty-one years. Mr. Muirhead narrated several instances of spiritual good which had been effected in connection with missionary operations in China, and also described the condition of the mission field generally in that country. He bore the highest testimony to the value of the American missionaries, to whom he repeatedly referred, and with whom, he said, the English missionaries are working in friendship and harmony. By means of their combined efforts, 'Christianity is now a felt and experienced thing in many a heart; it is known and recognised as an actual existence far and wide, and it is manifesting itself as a rising power, increasing, expanding, and transforming in its effects far and near.' 'Lines and stations are being spread from post to post, until we hope that the time may come when the telegraphic message of the Gospel shall be conveyed to one and all.'"

—We quote from *Evangelical Christendom* the following statement of the receipts of the principal Foreign Missionary Societies for 1867 and 1868, from which it appears that there has been a considerable increase in the aggregate contributions:—

	1867.	1868.
Church Missionary Society.....	£150,366	£ 57,289
Wesleyan Missionary Society.....	143,140	149,371
Society for the Propagation of the Gospel.....	91,186	114,546
London Missionary Society.....	78,978	97,619
Baptist Missionary Society.....	30,105	31,912
South American Missionary Society.....	7,431	9,703
Moravian Missions.....	6, 43	5,803
English Presbyterian Missions.....	6,610	5,288
Turkish Missions Aid Society.....	2,849	2,237
	£224,432	£376,780

—Among the new works advertised by Messrs. Trübner & Co. as in press is a translation by the Rev. John Chalmers, M. A., late of the London Mission, Canton, of "The Speculations on Metaphysics, Polity and Morality of 'the old Philosopher' Lau Tsz;" also a translation of "The Travels of the Buddhist Pilgrim, Fah Hian," by the Rev. S. Beal, Chaplain in Her Majesty's Fleet.

—We are indebted to Rev. A. E. Moule, of Ningpo, and Dr. F. Porter Smith, of Hankow, for favors which came a little too late for this number.

—A notice of the Medical Missions at Canton is crowded out. It will appear in the next number.

MISSIONARY INTELLIGENCE.

PEKING.—The Mission of the American Board has been reinforced by the arrival of Rev. Jasper McIlvene in August, and Rev. T. W. Thompson in September—both of whom came by the Pacific Mail line.

HANKOW.—We hear from Hankow that the Rev. H. C. Höhling, a member of the American Protestant Episcopal Mission, was attacked by a mob in the city of Wuchang. It appears that on the afternoon of the 10th of August, at 6 P. M., he and a Chinese minister, on their return home, passed the parade ground, when they were suddenly approached by hundreds of military students, assembled in that city on archery examination, and whose boarding places are in its immediate neighbourhood. These gentlemen began to hoot and throw stones at Mr. Höhling, and tried to surround him; all remon-

stances on the part of his companion being of no avail, while his own appeals were answered with yells and showers of stones. Finding his situation critical, he ran into a street, thinking, of course, that the presence of men walking or sitting in it would stop the stone throwing. But no; thither the mob followed, yelling and increasing their missiles, so putting to flight the passers-by as well as Mr. Höhing. In order to save his life he rushed into a house, and there the inmates protected him, and closed the door to the mob; not however, until several large stones had been thrown in, one of which disabled his arm. The students then besieged the premises, filling the air with cries of, "Bring him out! kill him!" Mr. Höhing however, remained in this house till 9 o'clock, when he was rescued by a petty mandarin of the city watch and the Tepau. They disguised him in Chinese clothes, and led him out through a back door, for even *they* seemed to be afraid to get in the way of the mob with their charge.—*Friend of China.*

A friend at Shanghai, writing under date of September 8th, says: "A. Wylie, Esq., and Rev. G. John have just arrived at Hankow from their trip to Szechwen."

AMOI.—We regret to learn that Rev. J. Howard Van Doren, of the American Reformed Mission, has been obliged to proceed from Japan to the United States, his eyesight having failed. Rev. Dr. Talmage and family are now left alone in the Mission, but we hope that Rev. Mr. Rapalje will soon be on his way back with a reinforcement.

CANTON.—Rev. H. V. Noyes writes, Aug. 15th:—"A version of the New Testament in Canton Colloquial will in all probability be made soon. Correspondence with all the missionaries speaking the Punti dialect has shown that such a version is very generally desired, and its preparation practicable. Rev. J. Gibson reached here the last of July from his trip to Chefoo, with health much improved." Soon after his return, Mr. Gibson's condition was still further improved, as will be seen by a notice at the head of our editorial page.

Rev. Mr. Noyes writes again, under date of September 10th, communicating the following sad intelligence:—

"A wave of sorrow has just swept over our mission circle, and borne from our midst a brother much beloved. Rev. James Caldwell, of the Wesleyan Mission, was drowned at 'Shah Wan Sz,' September 5th, 1868, aged 23 years. He left here on Friday with Rev. G. Piercy for a trip of three or four days into the country. On Saturday, while bathing near their boat, he suddenly sank in deep water, and the earnest efforts made at once for his rescue proved all unavailing

His remains were recovered on Sabbath evening, reached this city on Monday and on Tuesday morning we tenderly laid him to rest. Mr. Caldwell expected ultimately to labor among the Chinese in Australia, but came here to enjoy better advantages for the acquirement of the language. He had been here only three months, but long enough to win both our admiration and our love. His pleasantness of manner, his manifest kindness of heart, his unwearied diligence in study, and above all his humble but earnest piety and whole souled devotion to his chosen life work, gave promise of eminent usefulness. In submission we trust, yet sadly, we bow to the will of Him who doth not willingly afflict, nor grieve the children of men, and from the opening cloud above hear Him saying, 'Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth.' 'For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.'—We have received a tribute to the memory of Mr. Caldwell, the publication of which we are obliged to defer until next month.

THE CHINESE RECORDER AND MISSIONARY JOURNAL

Is issued monthly, at \$2 per annum.

Copies will be mailed from the office of publication, for the additional cost of postage, viz:

To Great Britain, via Marseilles.....	\$2.75
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